

ANTI-BAPTISTIC; OR THE POSITION OF M. A. DEES REVIEWED. I. H. ANDING.

Before reviewing the position of Mr. Dees, as given by him in Record of June 13, there are two things I might be well to mention with reference to the article in which the action of the Supreme Court in the Dees case, against the Moss Point church, was criticized by me. That paper was written without a syllable of prejudice or personality in defense of a great principle—a principle dear to every Baptist whose history has been marked by suffering blood and death in its defense. This fact was recognized by a number of brethren, and judging from their words of endorsement, both written and spoken, the defense of this principle was appreciated by them. It only remains, so far as I've heard, for the principal in this case—M. A. Dees—to offer adverse criticism. With the hope, however, that he may yet have his eyes opened to the importance of this great principle of the liberty of conscience and religion, and the separation of Church and State, I write this at the risk of taxing the patience of the readers.

1. To say the most that can be said in favor of Mr. Dees' position, it is a very narrow one. One must conclude from the struggle he makes for standing room, that there is not much to stand upon. He admits that the answer to the inquiry, as to what right the court had to give an opinion adverse to the action of the church in his exclusion, depends upon "whose bill is hooked." Would he justify the action of the court because he felt wronged, and they were free to offer sympathy, saying, that were it in their power they would reverse the action of the church? Instead of himself being the hooked bill, he has, with the help of the court, done some fearful going. They have painted their horns red, like some papal bulls of other days, in the life-blood of a time-honored principle. But let them know that we shall contend for it until it shall be said of her, in whom was found the blood of prophets and of saints and of all that were slain upon the earth: "Rejoice over her thou heaven, and ye holy apostles and prophets, for God hath avenged you on her." The church can get along without Mr. Dees and me and ten thousand like us, but it cannot afford to have this principle sacrificed. Let us selfish and narrow feeling lead us to do it any hurt.

row, but it lacks discrimination. He fails to make a distinction between the opinion of an individual and that of an organized body. He seems to think that Mr. Tallmage's criticism of Congress, and the preachers' attack upon the liquor business, is speaking ex cathedra. In other words, that the utterances of an individual as to his sentiment or opinion upon any question of morals, is the voice of the church. Such an utterance may have the approval of the church, but it does not follow that it is the pronouncement of the church. The church is not responsible for individual opinion, but for her own acts.

Again, he fails to distinguish between the functions of the church and the State. The church has jurisdiction over matters relating to conscience and religion, and not over secular interests and property rights. The State has jurisdiction over the latter and not the former. So we can see that even should a minister of the gospel feel called upon to criticize some moral phase of the acts of Congress or the branches of our State government, and the church should endorse the criticism as just, that she would not transcend her sphere of duty.

It was tacitly granted that no principle was violated when the court considered the plea of Mr. Dees for the recovery of money that he claimed as his due; but we did most emphatically object to

his restoration to church membership. And why? Because over the one the court has jurisdiction; over the other it has none. What would the court think if the church should put upon record their condemnation of the court's action, in giving one, A. B. Jones, \$150 because the train of the I. C. railroad had killed his horse? And yet the church might do this with as much propriety as the court to pass upon the disciplinary act of a church by denouncing it. Roger Williams was right when he said more than two hundred and fifty years ago: "The power of the civil magistrate extends only to the bodies, goods, and outward states of men, and not to their souls and consciences." But centuries before this utterance, this great principle was enunciated by the Supreme Judge of both church and State, when He said: "Render unto Caesar the things which are Caesar's, and unto God the things that are God's." Mr. Dees should study that text, and then study the first great amendment in our Federal Constitution, that he might be able to discriminate more clearly between the functions of church

and State.

3. Furthermore, his position favors of rank Romanism. It must be perfectly clear to the unthinking that the authority to restore a member to church fellowship means equal authority to exclude one from such fellowship. Only grant that a court may consider the question of church relation at all; then that court may exclude, and if it can excommunicate a member, then it may inflict a severe penalty—that is to say, impose the penalty of physical suffering; and this is putting conscience, religion and the church, where Rome had them when the tortures of the inquisition marked her with the stamp of inhuman cruelty. Just here let us refresh our memories, though it should grieve our hearts, with a little of that kind of history: "There have been periods, as we have already seen, when the anathemas of Rome were something more than an idle breath of air, when they could kindle the fires of martyrdom and fill the dungeons of the inquisition with the tortured and helpless victims of popish bigotry and cruelty. Blessed be God! Those periods, we trust, are past forever. God forbid that the power to make these curses effectual, at least by the aid of the secular arm, should ever again return to deluge the world with blood." In 1559, King Phillip, the popish husband of bloody Queen Mary of England, was witnessing one of these cruel scenes, when a Protestant nobleman named Don Carlos de Bessio, while he was being conducted to the stake, called out to the king for mercy in these words: "And canst thou, Oh king, witness the torments of thy subjects? Save us from this cruel death. We do not deserve it." "No," replied the iron-hearted monarch, "I would myself carry wood to burn my own son, were he such a wretch as thou." From this we see how the secular arm made effectual the anathemas of popish bigotry. If Mr. Dees were a Baptist he has departed from the faith in trying to wear this mark of the beast. His position is, "Romanism writ large."

4. But now to conclude, let me say, the position taken is wholly untenable, and one is no little surprised that he should make any attempt to sustain it when the court admitted they had no jurisdiction in that part of the bill filed before them. In this admission they cut off the limb on which they stood. They were wise enough not to quote Wallace, etc.; they needed no precedent (if there

was) for a matter outside of their jurisdiction. I do not believe the distinguished gentlemen who occupy the supreme bench of our commonwealth, would intentionally inflict a hurt upon the cause of religion. And I regret to see the complainant so persistent in trying to make it appear that the court did right, when the right as he sees it, and as they wanted to see it, would be to restore him to church membership. If then it is morally right for the State to restore, there is a great defect in the Constitution, which ought to be changed in the name of right and for the sake of good morals. Would the court and Mr. Dees favor such a change? If so, let them speak or forever hold their peace.

It is clear to my mind that Mr. Dees' position is narrow, undiscriminating, Romanistic and altogether untenable. I could wish that the coming membership of our churches would read and reflect upon the worth of this principle, which is the mighty bulwark of American liberty and of Baptist independence. I could wish that they would watch it with a jealous eye, and always be ready to repel any attack that its enemies might make upon it. I would have them see that the triumph of the New Testament churches, reflected as I believe it is to-day in the Baptist churches of our own land, whether planted by the Gulf-washed shore of Mississippi or nestled amid the hills of

WHAT HAST THOU DONE?

Adam sinned, and so have I and you; but what have we done? Have we the shadow of a reason to boast because we are the happy recipients of the marvelous goodness of God? Well, suppose we look into some of the essentials?

1. Regeneration. Christ said to Nicodemus: "Ye must be born again." Paul tells us by and through whom this new birth comes. Eph. 1:1: "And you hath he quickened (regenerated) who were dead in trespasses and sins." We do not understand Paul to say that God did his part and man his. No; man had no part in it, for the Word says he was dead. Then what hast thou done to cause thee to be a partaker of this new life? Answer please.

2. Faith. "He that believeth on the Son hath everlasting life." How and why did you believe? Did you work yourself up to the point where you could believe and

did believe? Well, now, let's see Rom. 12:3: "For I say through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God has dealt to every man the measure of faith." What hast thou to boast of here? Anything? Nay, we believe in our Lord and Master because he has revealed himself unto us in the act of regeneration. Don't understand me to say that regeneration is faith. No; I do say that no one will have regeneration without faith, or faith without regeneration. As sure as darkness follows light, so sure will faith follow regeneration.

3. Repentance. "Think ye that these were sinners above all men because they suffered such things?" says the Christ. "I tell you nay, but except ye repent ye shall all likewise perish." The Savior does not mean to say by this that one can repent and turn around any time he pleases. No, sir. Acts 11:18: "When they heard these things they held their peace and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life."

4. Justification. Oh, blessed thought! Indeed, not only have new life, new heart, new nature, new disposition, but I believe in the blessed Son of God, and hence I am sorry (repentance) I have lived in and committed sin against God. But I am justified, but claim none of the honors (indeed, have done nothing but believe in the Lord Jesus Christ) for my justification. Kingdoms may rise and fall, the stars of heaven may fall, this earth or world may come to an end, skeptics may scoff, men may preach apostasy, but the child of God is justified forever all the same.

(1) Because Jesus Christ died for him—that is, made an atonement for him.

(2) Because Christ stands at the end of the law for righteousness to every one who believeth.

(3) Because Christ says: "My sheep hear my voice and I know them and they follow me, and I give unto them eternal life and shall never perish."

(4) Because "there is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the spirit." Therefore I conclude that the law can't condemn me. Christ fulfilled the law for me; not only kept it, but paid its penalty. And hence Paul says the law is not made for a righteous man, but for the lawless, the disobedient,

all the earth, because he is my older brother. If he so loved me as to keep the law, but pay its penalty and impute his righteousness unto me, I can't see the ground for rejection. In fact there is none, for he says: "Because I live, ye shall live also."

"The soul that on Jesus hath leaned for repose, I will not, I will not, desert to its foe. That soul, though all hell should endeavor to shake, I'll never, no never, no forsake."

To Christ be all the glory now and forever.

W. S. CULPEPPER.

LEAN ON JESUS' BREAST FOR HELP IN TIME OF NEED.

I sat by my table in my study room one cold night during the winter of 1894-5, reading and studying about Christ as the helpless sinner's friend. The night was very dark, the wind was blowing furiously, and a cold, chilly rain was falling. All of a moment I heard something strike my window, and seemed to knock for admission. On raising the window a beautiful little bird flew in, lodging against my breast. It seemed perfectly content to remain in my hands while I sat by the warm fire. After the storm was over it was allowed to fly away to its companions. How beautifully this brings to mind the poor, helpless, lost sinner, who, when he sees no other help, knocks with the hand of faith at the door of mercy, which is opened to him and he is allowed to safely anchor on the bosom of the Son of God.

How beautifully, too, does it bring to mind the poor storm-tossed Christian, over whose head the cloud of sorrow has gathered, and who has been driven hither and thither by the chilly winds of affliction, want, misery or disappointment. In this condition, after trying all earthly help, he turns his eyes to Jesus. He sees light, but the window seems shut. Going, he knocks feebly. Hark, a soul is needing help! And to his surprise, Jesus smiles and says: "Come here, for in me ye shall find rest for your souls." He leans on Jesus' breast, being warmed by the fire of His love. How he realizes Jesus' words: "I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand." Brother, let us take courage and carry our trials all to Jesus, for "We are kept by the power of God, through faith, unto salvation, ready to be revealed in the last time."

T. A. J. BRASLEY.

WASHINGTON & LEE UNIVERSITY, Lexington, Va.

At the last meeting of the Southern Baptist Convention the following resolutions were adopted:

1. That a committee of appointed, three of whom shall be to hold a yearly assembly at a suitable point to consider, in connection with the Secretary, the work of the Convention, and to bring them to more fully co-operate in the work of the Convention; and that the of the Committee be divided between the Boards.

2. That the Committee be instructed to arrange for an early consolidation of the "Foreign Mission Journal" and the "Home Field." At the call of J. B. Gambrell, Chairman, the Committee met in the room of the Second Baptist Church of Atlanta, Ga., on Wednesday, June 19, at 9 a. m.

Those present were: J. B. Gambrell, Ga.; Chas. Manly, S. C.; T. T. Tichenor, Sec. Home M. C. Board; W. B. Crumpton, Ark.; A. G. McManaway, Ark.; J. W. Warder, Ky.; A. Ware, La.; O. F. Gregory, N. C.; V. Rowe, Miss.; C. Durham, N. C.; M. Bailey, S. C.; A. Tenn, M. D. Early, T. Wm. Ellison, Va.

R. J. Williamson, Sec. of T. P. Bell, Sec. S. C. Board, absent on account of sickness. Committee recognized Wm. J. M. Frost as the representative of their respective Boards and empowered the Committee to act with the Committee as the election of J. B. Gambrell, Ga., as Chairman, and O. F. Gregory, of Maryland, as Secretary.

Several hours were spent in listening to the reports of the State Boards of the different Southern States, to interest in and contributions for the work, and also the plans of work pursued in their respective States.

These reports showed that all have the same end in view, viz: the training of the church in evangelizing the world, and the every day endeavoring to baptize believers to confess this end; yet the views were so widely divergent that the of the Convention in providing this meeting was made. The frank and brotherly of methods and suggestions of improvement all felt the need of and would tend to methods.

MISSIONARY JOURNAL.

The following committee was appointed to submit a plan of consolidating the Mission Journal and the Home and Foreign Fields. This committee was composed of J. B. Gambrell, Ga., and E. O. Ware, N. C. This committee submitted a report which was adopted after many amendments. The following was at last adopted:

1. That the Foreign Mission Journal and the Home and Foreign Fields be united and published as a vigorous mission journal, containing all the interests of the B. C. That a committee be appointed to make all the arrangements to carry out the above, and if satisfactory arrangements can be made for its publication and management, with S. B. the publication of the same be given to said Board. Committee members: J. B. Gambrell, Ga., and E. O. Ware, N. C. This committee would confer with the H. and F. Mission Board before concluding arrangements.

S. B. C. COMMITTEE OF METHODS OF WORK.

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MISSIONARY JOURNAL.

1. That a system of Institutes for our pastors and deacons and such others as may be induced to attend, to be held in each State, designed to increase the knowledge and stimulate the zeal of our brethren in all the work devolving upon our churches and especially in the work of giving the gospel to the whole world.

2. That each State Convention of General Association appoint a committee on co-operation whose duty shall be to press the plans for systematic beneficence adopted by their respective States, and where no general plan is in operation, to formulate a system and have it adopted by the churches.

3. By holding popular meetings at suitable times and places for the purpose of enlisting our brethren more zealously in the Master's work, and leading them to adopt business methods in their Mission Collection and every part of church work.

4. That the Association meetings be made more practical; that an Executive Committee of the most earnest and practical brethren be appointed to see that all the churches are brought into co-operation in the general work of the State.

5. To use our denominational press and such tracts, leaflets and other forms of literature as may be conducive to the enlightenment and elevation of our brethren, and that the editors of our State papers are requested to press these great interests to the front.

6. That the Secretaries of the Boards of the S. B. C. be instructed to supply Secretaries of State Boards with such tracts as they may need for distribution.

7. That the churches be urged to encourage, control and direct the Woman's work and training of the young people, in harmony with all of our organized denominational work.

8. The Boards of the S. B. C. are requested and expected to zealously co-operate with the State Boards in their efforts, and by their moral support, and by financial aid when needed to do all in their power to make effective the plans of these State Boards which they have put into operation.

9. That as representatives of our State Boards we assure the secretaries of the three Boards of the S. B. C. of a hearty welcome at any time in our States, and of our earnest co-operation in the prosecution of their work.

The attention of the committee was called to the following report adopted at the session of the S. B. C. in 1888.

We might maintain as a cardinal principle of Baptist polity, recognized in Article II. of our Constitution, that if you have good health and vigor, and are able, and that all you have need is to go right hard to work and have the grit to stick to it.

There never has been a time in your life when decision meant so much to you as it means now. What are your decisions in regard to preparation for your life's work? Every day of our country's future history will increase the already urgent demands for men prepared to do things. It does seem to me that the outlook for the future ought to stimulate you to make the best possible use of the present. The grandest possibilities present themselves to you now, and I ask you in the name of our country's welfare, in the name of your own personal interests, and in the name of God, what are you going to do with them? Your hope for the future ought not to be more than commensurate with the present utility of your opportunities. The man who sits down and waits for something to happen is one in whom I have no faith, for when something does happen he will be just as little account as he is now—not worth the space he occupies. We have had quite enough of the narrow-gauged idea of life. It is obstructive, destructive and stagnating in all its tendencies. It can never rise above the baseness of selfishness. It means anything else rather than real progress.

Thousands of our young men who have made any preparation for the work of a life time, have simply begun and stopped almost where they began. This is why we have so many second class men. You may have plenty of common sense, but you cannot be a first rate thinker, writer, talker, nor anything else, unless you first train your mind so that you can utilize its powers. How can you afford to start the work of your life under such circumstances as make it utterly impossible for you to be anything above second rate in any calling? The places that can be filled by the uneducated and half educated men are occupied, but hundreds of places that need first class men are unoccupied, and are looking for men who have had something more than a commercial course, a high school course, or a so-called college course. Many of our young men almost throw away their time and money in second rate schools that can never turn out first class men.

Mississippi College is the school for you, and I want you to read all the catalogue of last session. If you have but little money, come anyhow and go in with some of the boys, do your own cooking, and thereby go through the whole session on much less than a hundred dollars.

Please send me the postoffice ad-

dress of all the boys you think we might possibly ever induce to go to Mississippi College to school.

If you are coming to Clinton to school next session, let me know by letter, and I will meet you there at the opening of the session and help you to get a boarding place, and I will gladly help you in any other way to get started for the session. Yours truly,

CHAS. L. LEWIS,
Agent Mississippi College,
Raymond, Miss.

P. S.—Get all the boys you can to read this letter, and please do not fail to send me the postoffice addresses of the boys and young men.

CHAS. L. LEWIS.

SOMETHING NEW UNDER THE SUN.

During our protracted meeting here (Laurel) in May, a leading citizen of the town and a friend to our Baptist cause, expressed his intention to give our new church some lamps, and requested me to come back and dedicate them. I agreed to do so. A few days ago I was notified that the lamps were ready and I was invited to come on the first Sunday and dedicate them. "I came, I saw," and I was

conquered by the kindness and hospitality of the Laurel saints. The dedication of church lamps is new to me. I never saw it nor heard of it before. We had some beautiful singing and a dedicatory sermon on the subject, "Walking in the Light," and a dedicatory prayer at the close of the sermon. Was that the way to do it, Dr. Hackett? (We refer you to Dr. Sample, the query editor.—Eds.)

The Laurel Baptist church worships in one of the most beautiful and comfortable meeting houses on the N. O. & N. E. R. R. But it is fully matched by these beautiful lamps—five nickel-plated Rochester lamps—presented to the church by Mr. H. Wahrndorf. The church is grateful to God and to Mr. Wahrndorf for such a beautiful and useful contribution to the comfort and convenience of the Lord's house. Mr. Wahrndorf has a warm place in our hearts, a constant place in our prayers, and a welcome place in the sanctuary.

This is one of the best churches pastored by one of the best preachers (W. S. Culpepper), and lighted by some of the best lamps in the country.

GEO. W. KNIGHT,
Laurel, Miss., July 8, 1895.

SOME SPICE FROM TEXAS.

DEAR RECORD:—Since my last effort to challenge the audacity of your old blue pencil, much has happened, denominationally, in Texas. The Marshall Convention came, discussed, "fussed," floundered and ended with a big majority for a man and an influential minority for the denomination. That minority has become, since, a veritable potentiality; and mission work appears to have a clearer field for the future. But there is a deep and apparently insatiable unrest in the denomination. "Rule or ruin" is a policy despicable even in war, yet it sometimes shows its teeth in a Baptist brotherhood. Such is the condition of things in this State now.

Rev. W. E. Tyne, a Mississippi boy, at the late State Sunday School Convention, suggested an enquiry into the spiritual condition of the churches. It is a wise thought, which, if acted on vigorously, will reveal, probably, the "bug under the chip," in our present denominational down-grade movement. Scott as much as you may, "Old time religion," nevertheless, it is what is needed to choke off modern high-pressure methods in all kinds of church work.

Phillips' against card-playing, theatre-going and whisky drinking church members, do not improve their spirituality a whit more than hanging reduces crime. Polemical talent unbridled; parliamentary tact eager to get the drop on the other fellow; "get there Ell or bust"; and big sermons on large occasions to make deep impressions for the enhancement of great reputations, are the predominating forces in our Baptist Zion to-day. Bible spirituality, Holy Ghost Religion, are strangers sitting on a "back seat." Bro. Tyne's inquiry certainly possesses a unique place in present conditions. Suppose it should be pressed along the line of stated times for holding revivals? Run in a query like this: "Does the Holy Spirit have any say in modern protracted meetings? If so, when, and how, and what is the evidence?" Does the hand of the Lord hold the gavel in our deliberative bodies? What draws to-day, the attractive power of the Cross, or the mellow look out of the preacher's eyes and the melting tone of Prof. Tenor? Let Tyne's inquiry go into the sitting business thoroughly, and I'll venture the prediction that the next State Convention of Texas will be the widest-awake body on the position. Waco, the hot-bed of every kind of duplicity, has quite recently shown, by a heavy majority, how much she loves the saloon. The vote proved conclusively that small precincts, to a man, were over-willing to go dry and so remain, provided the whiskey corner, Waco, was wet. Any human nature is that?

FROM PORT GIBSON.

DEAR RECORD:—At Fellowship church, twelve miles south of here, a goodly number of saints met last Saturday and Sunday to discuss questions pertaining to the Lord's house. The writer, who was never among this folk before, enjoyed the discussions, met with two old friends, W. S. Rogers and M. J. Derrick, and formed many new acquaintances.

Bro. W. W. Bolls is the efficient pastor at Fellowship and is much loved by his people. He also tends the Baptist flock at Rodney.

This first Sunday meeting was a feast. The soul was fed, and the physical man had no lack, for at noon each day, that was good was spread in abundance.

Port Gibson is a beautiful little town of beautiful little people, with beautiful church houses; but wilderness walks bold-faced in the midst of these beautiful churches. The "Despised Seed" have no church house, and this to the delight of some others, but they are taking steps to build, and will have a house—a neat little house—when the brethren and sisters abroad abroad in their liberality

sufficiently to meet the lack above what the "seed" can do for themselves. If you love the Lord's cause, help this little Baptist flock with a mite. Send your gift to J. E. Phillips, or J. W. McPherson, and it will be properly applied.

The convention is at hand. We expect to shake hands with friends over there.

J. E. PHILLIPS,
Port Gibson, Miss., July 4, 1895.

A LETTER TO BOYS AND YOUNG MEN.

Please read this and accept it just as if it had been written with a pen by my own hand.

RAYMOND, Miss., July 1, 1895.

DEAR FRIEND:—I want to have a few words with you about your own welfare. I have the deepest interest in our boys and young men. I know the time has fully come when you must educate yourself or you will be doomed to a life of ignorance and hardship. The time will soon come when there will be hundreds, and even thousands, of negroes who will know much more than you, if you fail to educate yourself now. If you go on through life without an education, you will never have an equal showing with the thousands of your fellows who are being educated. You may say that you know uneducated men who have done well. If they have, they would have done very much better had they been educated. You have no idea how much they have suffered, how much they have lost, and how many times they have hung their heads in shame, suffering the deepest mortification, simply because they failed to get an education.

Who is the uneducated man that will tell you he would not educate himself if he could live life over again? Don't you know that they all say they have lost more by not being educated than in any other way? Besides all this, we know the time has come when education is more necessary than ever before. Our fathers could do much better without it than we can, and still they suffered their greatest losses for want of it. The educated have always had the advantage of the uneducated, and this will be so in the future far more than in the past. If you want to take a back seat in life, and to be never better than second-class in anything, just go on without an education.

These are no reflections on the uneducated, for any uneducated father of good sense will say these things to his son. Why should you be willing to spend your youth in ignorance? Will it do you or anyone else any good?

You say that you want to go to school, but that you are not able. I reply that if you have good health and vigor, and are able, and that all you have need is to go right hard to work and have the grit to stick to it.

There never has been a time in your life when decision meant so much to you as it means now. What are your decisions in regard to preparation for your life's work? Every day of our country's future history will increase the already urgent demands for men prepared to do things. It does seem to me that the outlook for the future ought to stimulate you to make the best possible use of the present. The grandest possibilities present themselves to you now, and I ask you in the name of our country's welfare, in the name of your own personal interests, and in the name of God, what are you going to do with them? Your hope for the future ought not to be more than commensurate with the present utility of your opportunities. The man who sits down and waits for something to happen is one in whom I have no faith, for when something does happen he will be just as little account as he is now—not worth the space he occupies. We have had quite enough of the narrow-gauged idea of life. It is obstructive, destructive and stagnating in all its tendencies. It can never rise above the baseness of selfishness. It means anything else rather than real progress.

Thousands of our young men who have made any preparation for the work of a life time, have simply begun and stopped almost where they began. This is why we have so many second class men. You may have plenty of common sense, but you cannot be a first rate thinker, writer, talker, nor anything else, unless you first train your mind so that you can utilize its powers. How can you afford to start the work of your life under such circumstances as make it utterly impossible for you to be anything above second rate in any calling? The places that can be filled by the uneducated and half educated men are occupied, but hundreds of places that need first class men are unoccupied, and are looking for men who have had something more than a commercial course, a high school course, or a so-called college course. Many of our young men almost throw away their time and money in second rate schools that can never turn out first class men.

Mississippi College is the school for you, and I want you to read all the catalogue of last session. If you have but little money, come anyhow and go in with some of the boys, do your own cooking, and thereby go through the whole session on much less than a hundred dollars.

Please send me the postoffice ad-

dress of all the boys you think we might possibly ever induce to go to Mississippi College to school.

If you are coming to Clinton to school next session, let me know by letter, and I will meet you there at the opening of the session and help you to get a boarding place, and I will gladly help you in any other way to get started for the session. Yours truly,

CHAS. L. LEWIS,
Agent Mississippi College,
Raymond, Miss.

P. S.—Get all the boys you can to read this letter, and please do not fail to send me the postoffice addresses of the boys and young men.

CHAS. L. LEWIS.

SOMETHING NEW UNDER THE SUN.

During our protracted meeting here (Laurel) in May, a leading citizen of the town and a friend to our Baptist cause, expressed his intention to give our new church some lamps, and requested me to come back and dedicate them. I agreed to do so. A few days ago I was notified that the lamps were ready and I was invited to come on the first Sunday and dedicate them. "I came, I saw," and I was

conquered by the kindness and hospitality of the Laurel saints. The dedication of church lamps is new to me. I never saw it nor heard of it before. We had some beautiful

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